

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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PUNCTUALITY IN THE PAYMENT OF DEBTS.

We take the following extracts from a sermon of the Rev. Dr. Beman, of Troy, published in the National Preacher for April, on "Punctuality in the Payment of Debts;" "Owe no man any thing. Rom. xiii. 8. We hope the truth of the above text as inculcated in this sermon, by one of our best divines, will have a salutary effect on community, and as one whose condition is described in the last clause of the extracts, we hope to share largely ourselves in the benefits resulting from a discharge of the duty here inculcated.

The words which I have selected for my text, though they relate to pecuniary or commercial transactions, stand in a very sacred connection. It is this: The law of God, so far as relative duties are concerned, requires us to abstain from every thing that would inflict injury upon our fellow men, and to promote their greatest good. Every thing else is a violation of the law of God, as it respects relative duties. To owe a man any thing is to violate this law. To pay our debts is a duty expressly enjoined by the authority of the Bible; to refuse, or even defer to do this, is a sin against God. "Owe no man

any thing but to love one another." There is one debt we may be always paying, and yet never fully discharge, and that is the debt of love. The claims of this debt are, from the nature and relations of moral beings, inexhaustible and eternal. All other debts should be punctually discharged.

The subject of the present discussion is **PUNCTUALITY IN THE PAYMENT OF DEBTS.**

The text is not intended to forbid men from entering into pecuniary responsibilities, or using their credit in the way of lawful business; but it enjoins punctuality in meeting contracts, or the payment of debts, as soon as they are due. In the former sense a man may be in debt without moral wrong: in the latter, where it is voluntary he cannot. It may be further remarked, that the command of the text applies with equal force to small demands, as to large. Owe no man ANY thing—not even the smallest sum.

1. *A regard to a man's own word*, ought to secure punctuality in paying debts.

Contracting a debt always implies a promise of payment, and the time when such payment shall be made, is either a matter of stipulation, or must be gathered from circumstances. There is always a promise either explicit or implied, which pledges a man's word, and that promise is to be interpreted by the same rules which apply to kindred subjects, and is not only binding in law, but is enforced in moral principle. Let the eye be directed for a moment to this pledge or promise. You purchase a piece of property of your neighbor, and tell him he shall have the money for it the next week. In the mean time you have a right to be in your neighbor's debt, for this is a part of the contract. Or rather, strictly speaking, and in the sense of the text, you do not 'owe' him till the money is due. The injunction of the text cannot be violated till the time of payment arrives. But then, you are bound by your own promise to discharge that debt; and you are guilty of a constant violation of your word, voluntarily pledged, while you neglect to do it. No matter what the fashion is—or how many others are equally guilty*—here is a breach of promise; and whether the pledge respected a hundred thousand dollars or a single sixpence, the principle is the same. What various injuries you may have inflicted on your neighbor is not now the inquiry. One thing, however, is certain; in neglecting to pay that demand you have violated your word.

Take another case. You give a note of hand in which you 'promise' to pay a certain sum, on a given day. In this case you are bound by your own word of promise, to meet the engagement with punctuality. You have no moral right to let that express contract run on, from month to month and from year to year uncanceled, without the express consent of the other party. It is all in vain to plead the customs of society—the usages of men

* Great care is necessary at the present crisis, that we successfully resist temptation on this point.—Ed.

of business; you have passed your word, and this pledge ought to be deemed sacred as the right arm and dear as the right eye. "What is written is written," and ought to be fulfilled to the letter. Every jot and tittle ought to be looked upon as clothed with all that is imperative in moral obligation. And the same principle may be applied to cases without number. A promise has gone out, which ought to be kept; a pledge has been given which ought to be redeemed. You order or consent to take a *Newspaper* or a *Religious Periodical*, and you take it with your eyes open upon the "terms;" and in the very act of ordering it, or in consenting to take it, you pledge yourself to pay for such a publication according to the terms; and while you neglect to do this, you stand convicted as a moral being, of violating your pledge and withholding from another his right. I speak not now of the disastrous consequences of such solemn trifling, but I speak of its guilt; and of the amount of that guilt let every candid man judge for himself. And let him decide as in the presence of God, and in prospect of the final reckoning, when it shall appear that "he who is unjust in the least, is unjust also in much." The plea of inconvenience in making payments at a distance will not excuse neglect. He that fears God and respects the rights of his fellow man, will "do justly," even though it require a sacrifice. He will be generous rather than unjust.

2. The punctual payment of debts, *saves much time.*

In matters of business, the maxim, "*Time is money*," is of great practical value. It is so to the merchant, the editor, the mechanic, the farmer. Time squandered, and the very prop of life is swept away. In the business transactions of the world, to save time is a golden secret; and every thing that intrenches upon this peculiar treasure, inflicts a pecuniary loss upon the community. And punctuality or delinquency in the payment of debts, sustains an intimate relation to this subject. This any one can see. Much time is lost in collecting debts, especially small debts, which would be saved, and might be devoted to useful business, if men would keep their engagements. And the loss, in this case, falls just where it ought not to fall—upon the creditor, and not upon the debtor—upon the injured, and not upon the offending party. Many debts, and particularly small ones, cost more time, in their collection, than they are worth. A bill of a few dollars, or a few shillings, is presented again and again; "it shall be paid soon," and yet nothing is got but *promises*. This operation consumes much time, and imposes an unjust and oppressive tax upon the creditor, and that too, in many instances at least, in return for a real favor. Had the clerk, or apprentice, or other agent, employed in collecting small debts, applied himself diligently to business, he could, in many instances, have made more than he has been able to collect. This is enough to ruin almost any man whose business is conducted upon a small scale, in relation to his debtors, and who, at the same time, sustains heavy responsibilities to his creditors. His stock in trade, or his labor expended upon raw materials, requires large sums, at stated periods, in order to the successful prosecution of business; and if his own time, or the time of his agents, is consumed in collecting a thousand little debts, even should he, by the mere powers of importunity, finally succeed, in this respect, he must sacrifice a large proportion of his legitimate profits. In this case, the debtor actually robs the creditor of his time; and "time," let it be repeated, "is money." Could this loss of time, incurred in running up and down the streets, or writing letters into the country, fall upon the transgressor—that is, the debtor, it would be far less a matter of regret than it is now; but even in this case, it would be a dead loss to the community which ought to be avoided, and which can be avoided, by the practice of a single Christian virtue,—*punctuality in the payment of debts*. Obedience to the text, "Owe no man any thing," would save centuries of time, in our world.

3. It is for a man's interest to pay his debts with punctuality.

4. The good of the creditor, enforces the command of the text, "Owe no man any thing."

"Love worketh no ill to his neighbor," the spirit of true benevolence—that spirit which places another's good on a footing of equality with our own, will lead to great punctuality in paying debts. Our neighbor's interest imperiously demands it. We cannot neglect this duty, or defer it, without an injury to him; and sometimes this injury is deep and permanent—one that neither time nor money can repair.

5. The punctual payment of debts, promotes confidence between man and man.

Mutual confidence is the strong ligament which binds together the social compact. Society would dissolve without it. Every thing which impairs this confidence, should be avoided as the foe of social man; and every thing that enlarges its sphere, and gives strength and durability to its influence, should be cherished as the apple of the eye. The regular payment of debts, has a most happy effect upon society, in its best interests. Were this thing to be perfectly uniform, a man's word would be implicitly received, and a promise would be clothed with the authority of a bond. Credit, in these circumstances, would be established on a sure basis. Mutual accommodations would run through all the transactions of society, and the resources of the entire body, become, in effect, the resources of each individual, for his practical benefit. Perfect confidence between man and man, would produce that state of things in which the best feelings of the heart—the spirit of benevolence—might have full scope, in conferring favors in the way of business.

6. The honor of religion, is concerned in the payment of debts.

A promise, in business matters, whether it is made in express terms, or implied in the very nature of the case, is sacred, and imposes a moral obligation. To trifle with such a promise, or to neglect attention to it, merely because it relates to secular affairs, is to set aside all moral rule, and to make religion of no practical use in the world.

REMARKS.

1. We may learn the remedy for remissness in paying debts. Punctuality in business matters, must be placed upon its true basis; the basis of moral obligation.

2. This subject commends itself to young men. The common maxim "that punctuality is the life of business," is not more true than the remark, that it is the life of a man of business.

3. We may see the unequal pressure of a want of punctuality in paying debts. The effect of negligence, in relation to pecuniary engagements, are injurious to all concerned. Every one suffers, in some way—in body, mind, or purse, and no one receives a benefit. But it should not be forgotten, that some must sustain peculiar evils. Persons of small means, suffer most. Those whose entire resources for carrying on their business, are scattered over the country, in one or two thousand demands of a few dollars each, can duly appreciate the virtue of punctuality, for they have learned its worth in the criminal negligence of others. There are many publishers of newspapers, and editors of literary and religious periodicals, who have hardly the means of paying for their materials and supporting themselves, whose situation in life might be made comfortable, and their usefulness greatly extended, if those who have enjoyed the fruit of their services, were honest enough to pay their small debts. Each delinquent, in such cases, should consider, that he may be inflicting a most ungrateful and cruel wound, not only upon the individual who is serv-

ing him, but indirectly, upon the best interests of the community.

AMERICAN BIBLE SOCIETY.

The 21st anniversary of the American Bible Society was celebrated on Thursday, at the Broadway Tabernacle. The Hon. John Cotton Smith, President of the Society, was in the Chair, supported by several of the Vice Presidents. The concourse was immense. After the reading of a portion of the Scriptures the President addressed the meeting briefly, and an abstract of the Annual Report was read by the Secretary, Mr. Brigham. Addresses were made by the Hon. C. L. Hardenburg, of New Jersey; Rev. Thomas Curtis, of Maine; Rev. G. W. Ridgley, of Pennsylvania; Rev. John Wayland, of Massachusetts; Rev. D. L. Carroll, D. D. of Virginia; Rev. Wilbur Fisk, D. D. of Connecticut; and Rev. William Adams, of New York.

Abstract of the Report.

The labors of the Board, the past year, have been in some respects different from those of the previous year. Then, large sums were wanted for distribution abroad, and were consequently procured and remitted. During the year now closed, less effort has been put forth in regard to the foreign field, and more for the supply of domestic wants. Many of the auxiliaries have been wholly engaged in this work, in the supply of destitute families with the Bible and children with the New Testament.

Since the last annual meeting, one of Vice Presidents, the late Robert Ralston, Esq. of Philadelphia, has been removed by death. He had long been a zealous friend of the Bible cause, and acted as the Treasurer of the Society where he lived, from its commencement. Since the decease of Mr. Ralston, four other Vice Presidents have been appointed, viz. his Excellency Robert P. Dunlap, Governor of Maine; the Hon. John Mc Lean, of Ohio, one of the Justices of the Supreme Court of the United States; the Hon. Jesse L. Holman, of Indiana, Judge of the U. S. District Court; and the Hon. Charles Cotesworth Pinckney, of South Carolina. These distinguished individuals, though connected with four different religious denominations, are the devoted friends of the same inspired volume, and zealous for its universal dissemination.

The new auxiliary societies formed during the year amount to thirty-two, besides many branch societies.

The receipts of the year from all sources amount to \$90,578 89, (being \$14,320 56 less than those of the previous year.) Of this sum, \$44,435 82 were in payment for books; \$3,101 32, from bequests; for distribution abroad, \$6,205 09. The pecuniary condition of the Society is very different from what it was at the last anniversary. Then there was a surplus in the treasury, and also stock to the amount of several thousand dollars from the estate of Joseph Burr, deceased, in Vermont. Now the funds are gone, and such of the stocks as would bring a par value. All would have been sold, had not the managers feared to make on them too great a sacrifice. Appropriations are already made to aid foreign distribution, which will consume all their stocks as soon as they can be sold at any reasonable rate. The Board, therefore, for their next year's operations, must look wholly to the auxiliary societies and benevolent individuals. The presses cannot move, nor can books be bound and distributed among the needy, without the aid of those who have means and know the worth of the Bible. Such, too, are the times, that many who have been large contributors, can now, for a season, do nothing. The number of small contributions, then, must be increased. Each must do a little, and do it cheerfully and promptly, that there be no famine of the bread of life.

New Stereotype Plates.—Plates have been prepared

during the year for a Testament with the book of Psalms appended to it. This, being of large letter, is designed for aged people and those who have imperfect vision. It will be ready for delivery early in June, and must be extensively called for when seen.

A pocket Testament in German, and another in Spanish, will soon be ready for delivery, and before many months a French pocket Testament, and a pocket Bible in English of small diamond type.

General Agent.—Joseph Hyde, Esq. has been appointed to this office, and is also to perform the duties of Recording Secretary and Accountant, and to correspond with societies and agents on the subject of accounts.

Bibles and Testaments printed.—The whole number printed during the year amount to 202,000 copies.

Bibles and Testaments issued.—The whole number issued during the year, in fifteen different tongues, amount to 206,240 copies, making an aggregate, since the formation of the Society, of 2,195,670.

New Testament for the Blind.—This work, printed mostly at the Society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes. A few copies are kept in your depositary for such as may order them.

Female Bible Societies.—The managers are desirous that these should be invigorated and increased in number, particularly in the large towns. When not wanted for domestic purposes, they can aid extensively in collecting means for distributions abroad.

Young Men's Bible Societies.—Many of these societies are in a high degree useful. That of New York city has circulated, the past year, 4,241 Bibles and 13,139 Testaments. These books were furnished to destitute families and children, to the seamen of the navy and merchantmen, to soldiers, emigrants, humane and criminal institutions.

The Young Men's Bible Society of Cincinnati has supplied 152 steamboats with royal octavo Bibles.

Supply of Children.—The work of furnishing youth and children with the Scriptures, proposed two years since, has been prosecuted with energy by many auxiliaries. The Long Island Bible Society, N. Y., has, during the year, supplied 3,600 destitute children with the New Testament. The Society of Geneva, N. Y., has supplied all the children within its bounds. The Society of Cortlandt county is now engaged in the same work, as is also the Delaware, the Maryland, the New Hampshire, and many other Bible Societies.

Co-operation of the Methodist Episcopal Church.—This large body of Christians, who have for several years had a Bible Society of their own, have now dissolved the same, and united very extensively with the friends of the American Bible Society. One minister of that denomination has become a Bible agent in Ohio, and another has entered the service of the Virginia Bible Society. Several of the conferences have passed resolutions of the most encouraging character in relation to the objects and doings of this institution.

Agencies.—It has always been the policy of the American Bible Society to employ as few agents as they consistently could. Among some of the most useful of the auxiliaries, they never employ any. In no one of the N. E. states has an agent been sent the past year. Still, in some parts of the country they must be employed, or little is accomplished. This is particularly the case in the newly settled parts of the country, where extensive distributions are made.

In conformity with the above policy, the Board have had in their employ the past year, some fifteen or eighteen agents, in the Western, Middle, and Southern states.

One agent for the foreign field, Rev. Simeon H. Calhoun, of Massachusetts, has been obtained. He sailed for Smyrna, in Asia Minor, in November last, and was

avored with a short, pleasant voyage. His labors have commenced auspiciously. He is now probably at Constantinople, and will, as he has time and opportunity, visit various stations, where the scriptures are in process of publication.

Damianos, a Greek priest, mentioned in the last report, has spent a part of the year in Sparta, as agent, and where he distributed about 1500 modern Greek New Testaments. He labors under the direction of the Rev. Dr. King, of Athens. Another foreign agent is wanted for the station of Singapore, in India.

Grants of Books.—To the Rev. Dr. King, of Athens, have been forwarded 2500 copies of the modern Greek Testament, and 500 copies more to the Rev. Mr. Brewer.

To the missionaries at Constantinople have been granted, on request, 440 copies of the scriptures in English, German and French, for distribution in the region where they are called for.

To the Rev. George Champion, missionary at Port Natal, in South Africa, have been granted, on request, 100 English Bibles, and as many Testaments, for distribution among traders and hunters. Others, in small quantities have been sent to St. Croix, and Hayti, in the West Indies, to Rio Janeiro, in Brazil, to Malaga, in Spain, and various other remote places. To a Baptist clergyman in Nova Scotia have been granted, on request, 100 Bibles and 200 Testaments; to another of the same church, 50 Bibles and 100 Testaments, for a mission school at Tonawanda, N. Y., and to an Episcopal missionary among the Chippewas, a small grant of French Bibles and Testaments.

Grants of Money.—The foreign pecuniary appropriations have been limited. To the French and Foreign Bible Society, for purchasing plates for a pica Testament, and for circulating the Scriptures in France and Spain, has been granted \$2,000.

To Messrs. Ropes, Prown, and Gelibrand at St. Petersburg, for distribution in Russia, \$1,000.

To the Calcutta Bible Society, for the use of Baptist missionaries at Orissa, to aid in circulating the Old Testament, \$500. This grant was made in answer to a request from Rev. Mr. Sutton.

To the Baptist Board of Missions, for circulating the scriptures in Germany and France, \$1,000.

To the American Board of Commissioners for Foreign Missions, for Ceylon, \$2,000.

To the same body, for the Sandwich Islands, \$3,000. No grants were made to either of these stations the previous year.

A recent letter from the Rev. Messrs. Winslow and Scudder, who have been stationed at Madras, gives the most encouraging account of the demands for the scriptures in that quarter. It is their united opinion that they can be judiciously distributed, to the amount of nearly \$20,000 worth the coming year.

In May, 1836, the missionaries to the Sandwich Islands wrote, that an edition of the New Testament, of 10,000 copies, had just been published, and that they entertained hopes that the translation of the Old Testament would be complete in twelve or eighteen months. A later letter gives an encouraging account as to the number of readers, and the facilities for distribution. Ten thousand dollars at least, ought to be sent to circulate the word of God in those islands the ensuing year.

From Syria, the Rev. Mr. Smith writes, that he has expended the \$800 previously sent to circulate the Arabic scriptures, and that he wants further aid. A grant of \$500 has subsequently been made.

The Rev. Mr. Thompson, from the same country, after mentioning various places where the scriptures can be circulated, adds, "Perhaps the greatest demand at present, and the most favorable place for extensive distribution, is Jerusalem. I am in favor of putting a Bible into the hands of every one of the thousands of pilgrims

who annually flock to this city of sacred associations—every one, I mean, who can read, or has a child that can read, or who promises to have it read to him in his distant home. In this way Bibles will find their way to every country, from Ethiopia to Siberia, and from India to Spain."

From Persia, the Rev. Mr. Perkins writes, more than a year since, that he shall very soon dispose of all the former grants for circulating the scriptures among the Persians. He finds many of the Mahomedans, who are willing to receive and read them.

In looking over the various parts of the Christian and the pagan world, your Board find no indications that their labors ought to cease, but abundant motives for increased zeal and diligence in the glorious work which they have undertaken. Greater and greater efforts are to be put forth every year, or the growing millions of our own population will be found more and more destitute of the Bible. France, Spain, Portugal and Russia, Greece Syria and Persia, India, China and Africa, are all becoming inviting fields for the Bible distribution, and cannot innocently be neglected. It is hoped that the auxiliaries and all friends of the cause will ponder the details of the entire report, when published, and each help, according to their several abilities, in assuaging the abounding famine of the bread of life.

Mr. Hardenbergh dwelt at some length on the absolute necessity of the Bible to the world, as a means of moral and social improvement. Without the Bible, society would be in a general state of war, wretchedness, want, and misrule, causing universal distress and dismay. The Bible affords the only redemption, the only hope for man. For all these ills there is a remedy, since God, the Father of lights, has found a ransom for the lost. Through Jesus Christ a message of pardon has been sent to a ruined world, inviting men to return to obedience and to peace. Could a stranger from some unknown world visit our earth, how astonished would he be that such a message should be treated with cold neglect, or bitter opposition. How much surprised to learn that so few of all the human race had even heard its call, and fewer still obeyed it. But God sits on no precarious throne. His counsel shall stand, and he has promised that his Son shall have the heathen for his inheritance. That his word shall be fulfilled, we have the assurance, in the continued preservation of the book itself. Where are the ancient empires, where the monuments of the monarchs and great men of the earth, who sought to imprint their own image on the nations of the earth. This ancient volume alone remains. What obligation can be more important than the general diffusion of this sacred book, among those large portions of mankind, who yet remain in ignorance of the true light, sunk in idolatry, sin, and misery, wearing the fetters of slavery, holding all that is called good on earth at the will of a despot, and having all their enjoyments and all their hopes on this side of the grave. Without the Bible, and the influence it brings, society would soon dissolve into its original elements. This alone can preserve our free institutions, and make them stand out before the world in their pristine vigor. While the clouds of adversity hang over our heads, let us cling closer to the throne of God, and endeavor to spread over our beloved country the panoply of his favor.

Mr. Curtis said he had at first felt embarrassed with the idea that he was a foreigner; but he could not consent to be considered a foreigner on Bible Society ground. This, sir, naturalizes and fraternizes all the friends of the Bible; that is, all who love our Lord Jesus Christ in sincerity. No, sir, I am not a foreigner here, but the farther I travel from my native spot, the more I feel at home, for I feel that variety enhances unity.

Rev. G. W. Ridgley, of the Episcopal church, Pennsylvania, offered the following resolution, which was seconded by Hon. Herman Lincoln, of Massachusetts:

Resolved. That it is an auspicious circumstance connected with this Institution, that it is intended to unite all who regard either the temporal or eternal good of their fellow men in the circulation of the same blessed Bible without note or comment.

Rev. John Wayland, of the Baptist church, Salem, Mass., offered the 3d resolution:

Resolved, That the rapid influx of foreign emigrants, the great extent to which they are without the Bible, and the consequent danger of their example and influence while in this condition, should lead the friends of this sacred volume to furnish the same to this new portion of our community as early and as generally as possible.

Humble as I am, said Mr. W., I will declare here and every where, that I love the Bible Society more than I love any sect or denomination whatever. I love it because it offers the Bible, the Bible only, and nothing else but the Bible. Let then the Bible Society stand by itself till the judgment day. Here let Christians come together and love one another. To this holy mount let them come up, hand in hand. Here heaven looks the same to every eye, and the essential gospel is equally precious to every heart.

TRACT VISITATION.

This system adds to the distribution of tracts, faithful personal christian effort for the souls of men. It seeks in some feeble measure, to comply with the Saviour's command; to "go out into the highways and hedges and compel them to come in"—to carry the word of life to those unreached by all other means, and thus to enlarge the boundaries of the Redeemer's kingdom, and make some inroadson the kingdom of darkness.

So long as the injunctions shall be binding on all the followers of Christ, to "let their light shine before men"—to "shine as lights in the world, holding forth the word of life"—to be a portion of "the salt of the earth,"—so long will this be an imperative duty of the church of God—pertaining equally to the large city and the most desolate settlement; to our own citizens and emigrants from abroad; and to all climes and circumstances where the church exists, commingled with men still lying under the dominion of sin. Even among the Tamul population of India, the Rev. J. M. S. Perry, Missionary, says, "The kind of labor most needed here is, in its general character, similar to that of Tract visitation in our own country. It is labor, persevering labor with individuals, sought out and found, and by unwearied effort and the divine blessing brought to Christ."

In New York city, Philadelphia, Rochester, Buffalo, and some other large places, this work has been sustained with unprecedented efficiency and success; **THREE HUNDRED AND THIRTY SIX SOULS** having been reported the last year in New York alone, as hopefully converted to Christ, of which about two thirds had united themselves with evangelical churches; 1,708 district prayer meetings have been held; 6,504 Bibles and Testaments distributed; 3,000 children and youth brought into Sabbath Schools and Bible classes; 1,779 pledges to Temperance obtained; and 1,116 persons persuaded to attend church.

Mrs. Ennis, missionary of the Reformed Dutch church in Java, writing with reference to the influence exerted by her engaging in this work, in forming her missionary character, says, "I now look back to those seasons as some of the most precious of my life. It is my conviction that if I have any qualifications for the missionary work, I owe it all, through the blessing of God, to Tract effort. Personal effort for those in my district produced a growth in grace, increased my love to the Saviour, and consequently led me to feel a deeper interest for precious immortal souls, especially those on whom not one ray of gospel light had ever shone.

The report presents valuable statements and considerations, showing the importance of this work; and the

Committee especially appeal to the pastors of churches to consider well its bearings as a most efficient auxiliary to their labors, and as far as practicable to effect its faithful prosecution, under their own supervision, both for the spiritual growth of the people of God, and the salvation of souls perishing around them.

VOLUME CIRCULATION.

The events of every year give new and more striking indications that God in his wise and holy providence will also make this department of the society's labors the means of incalculable good.

The circulation of 230,000 volumes the past year, has been effected through various channels; chiefly by auxiliaries, congregations and individuals, who have undertaken to supply townships, counties, or states; and by a few of the society's Agents devoted to this work, chiefly in Western New York.

Their method has been, as opportunity offered, publicly to present the character of the volumes, and the reasons why every family should be supplied; and to obtain the voluntary aid of Christians in presenting them at cost, to every accessible household, raising donations for the gratuitous supply of the destitute. In this way, Mr. Seely Wood, with the co-operation of Messrs. White and Swift, and 1000 voluntary distributors, have circulated during the year, in Western New York, 43,500 volumes, and received for the volume \$10,800. The most interesting and cheering incidents have marked their progress in this work; the pastors of the churches visited have expressed their high sense of its usefulness; and a great number of instances have appeared in which volumes have been evidently blessed to the saving conversion of men of almost every class and standing in the community.

In connection with the efforts of the Virginia Tract Society, Rev. S. B. S. Bissell, general agent, about 50,000 volumes have now been circulated in that state, in a similar method with cheering results.

An eminent father in the church and professor in a theological seminary, has well said—"I am continually gratified with the intelligence of the success of the society's volume circulation. For this I bless God. It is doing good upon a large scale, and without any drawback."

THE FOREIGN FIELD.

Argument for the use of the Press in foreign lands is no longer necessary. It has been emphatically called the modern "gift of tongues." All the foreign missionary institutions have gratefully acknowledged the society's aid. Missionaries and tract societies among almost all the principal nations of the earth are expecting assistance. Their presses are in motion; colporteurs, missionaries, assistant missionaries, native Christians, and all whose services can be secured, are engaged in the distribution. Millions, among whom some portions of divine truth have been distributed, wait for further supplies. Thousands of pagans who have read the tracts they have seen call for new ones. Original tracts are preparing; translations are in progress; blocks are cutting; stereotype plates are casting; punches and matrices, and founts of new type (including metal moveable types for China,) are in preparation at great expense.

There are employed in connection with foreign missionary institutions aided by the society, 659 missionaries and assistants, of whom nearly 200 are ordained preachers, 18 mission printing establishments, four of which embrace stereotype foundries, and 29 presses; besides six Tract Societies in Europe, and the laborers in Russia. Not less than 446 tracts and 36 volumes, published abroad, are translations of this society's publications, or have been approved by the Publishing Committee; and the society and various institutions aided, issue tracts in 56 different languages, embracing a very large part of the earth's population.

To meet these claims, the society have remitted the past year, for China, \$4,000; Singapore and the Indian Archipelago, 3,000; Siam 2,000; Shans, 800; Burmah, 4,000; Northern India, 1,000; Orissa, 1,000; Telingah, 500; Ceylon, 2,000; Southern India, 1,500; Mahrattas, 1,000; Sandwich Islands, 1,000; Persia, 500; Nestorians, 500; Asia Minor, 2,500; Greece, 2,000; Constantinople, 1,000; Russia, 3,000; Sweden, 300; Hungary, 300; Poles, 300; Hamburg, 600; France, 800; South Africa, 500; United Brethren, 700; N. A. Indians, 200; Total \$35,000. Of this sum \$15,800 is granted through the American Board of Commissioners; 8,300 through the American Baptist Board and for Orissa; 3,000 through the Western Foreign Missionary Society; and 2,500 through the Board of the Protestant Episcopal Church.

Larger appropriations have been requested, especially for the new mission at Madras; the Religious tract Society at Paris; for Belgium; \$1000 for Sweden and 500 for Denmark, which are reserved for the coming year.

At the Sandwich Islands three presses issue from six to ten millions pages annually, but the mission have at no time been able to meet the immediate pressing demand for books.

Facts from the Tract Societies on the continent of Europe, and particularly from Europe, Sweden and Finland, show that there are many laborers, wide openings, and that tracts make their way amid the opposition of Popery and the influence of dead and corrupt religions, and are owned and blessed by the great Head of the church.

The opposition awakened in Greece and other countries on the Mediterranean, by a clandestine tract issued at Paris, and misrepresentations from other sources, has not stopped the influence of the press. Rev. Dr. King, at Athens, has had more applications for books than he has been able to answer. "In one day," says he, "teachers applied for school books and tracts, and I gave upwards of thirteen hundred copies, including New Testaments, for schools alone." Again he says, "Within the last week or ten days, I should think a hundred soldiers had applied to me for New Testaments and tracts."

Of the Nestorians in Persia, Rev. Mr. Perkins says, "The whole nation are hungering and thirsting for religious books. The Ecclesiastics, from the patriarch down to the most obscure priest, are foremost in their importunities, that we circulate among them and their people Christian knowledge with all practicable despatch. They are constantly importuning us to procure for them a printing press."

In South Africa, Rev. Dr. Philip says, "There is nothing within the range of human means, that we more need at the present moment, than money to assist us in printing."

Among the Mahrattas and the Tamul people, extensive tours for distribution are made; some souls are converted, and the light of the gospel is diffusing with the rapid introduction of the English language. The new mission at Madras is full of promise, and the Missionaries ask for thousands of dollars the coming year, to meet the claims of the Christian press.

Rev. Mr. Sutton, of the Orissa Missions, with a brother missionary and two native preachers, attended the festival of Juggernaut, preaching, conversing and distributing tracts. "Oh, the scenes of wretchedness," he says, "of dying, ghastly despair, of inhuman cruelty, of unmingled misery where we could afford no relief; of disgusting filth and loathsome depravity; of human nature debased, degraded, insulted, outraged, which we every year witness at this scene of infernal revelry! How often, in my thoughts, have I contrasted this festival with the anniversary of your society which I was permitted to attend. O, that they could be seen together

by the friends of the Redeemer who meet at those holy convocations. You would need no other appeal, either to excite their liberality, or to send them home dropping sweet tears of gratitude for the blessings of the precious gospel."

An unparalleled interest is awakened in behalf of China, not only in the missionaries, but throughout all Christendom. Every movement bearing on that immense population is watched with intense interest, and a cloud of incense is ascending to God in their behalf, which, it must be hoped, will ere long bring down blessings such as He alone can give.

It is a surprising fact, that mere literary enterprise in Paris has led to the preparation in that city of Chinese metallic moveable type, and to the discovery that with 9,000 characters, separate and combined, the whole 30,000 characters not obsolete, in the Imperial Dictionary of Khang Hi, may be printed. The preparation of these types is already far advanced, a beautiful specimen sheet being in the hands of the committee, and it being designed soon to issue in Paris the entire works of Confucius, with a translation in parallel columns on the same page.

It is a striking coincidence, that the Rev. Mr. Dyer, now at Malacca, has been some time employed in preparing similar type. One of our Missionary Societies has already commenced correspondence, or negotiations, with a view of obtaining matrices for the Chinese mission; and when this type is obtained, the process of stereotyping will be in all respects precisely the same as in our own language.

The report contains very valuable and interesting communications from China, and almost all the countries and stations to which aid has been given; and many pages are occupied with delightful evidences of divine blessing on Tracts and volumes at home and abroad, and on the prayerful labors of the people of God put forth in connection with their distribution.

THE BRIDE.—A SKETCH.

Emma had wheeled the sofa in front of the fire, and as Charles seated himself beside her he was certainly a very happy fellow. Alas, he had as yet only drunk the bubbles on the cup. Emma looked lovely, for the glow of the warm coal fire had given a bloom to her usually pale cheek, which heightened the luster of her dark eyes. But there came a shade of thought over Emma's brow, and her husband instantly remarked it. It is strange how soon husbands see clouds over their liege lady's brows. It was the first Charles ever saw there, and it excited his tenderest inquiries. Was she unwell?—did she wish for any thing?—Emma hesitated, she blushed and looked. Charles pressed to know what had cast such a shadow over her spirits. "I fear you will think me very silly—but Mary French has been sitting with me this afternoon." "Not for that certainly," said Charles smiling. "Oh, I did not mean that, but you know we began to keep house about the same time, only they sent by Brent to New York for carpeting. Mary would have me walk down to Brent's store this evening, with her, and he has brought two—and they are such loves." Charles bit his lip—"Mary," she continued, "said you were doing a first rate business, and she was sure you would never let that odious wilton lay in the parlor, if you once saw that splendid Brussels;—so rich and so cheap—only seventy dollars."

Now the "odious wilton," had been selected by Charles's mother, and presented to them, and the color deepened on his cheek, as his animated bride continued. "Suppose we walk down to Brent's and look at it—there are only two, and it seems a pity not to secure it." "Emma," said Charles, gravely, "you are mistaken if you suppose my business will justify extravagance. It will be useless to look at the carpet, as we have one which

will answer very well, and is perfectly new." Emma's vivacity fled, and she sat awkwardly picking her nails. Charles felt embarrassed—he drew out his watch and put it back,—whistled and finally spying a periodical on Emma's table, began to read aloud some beautiful verses. His voice was well toned, and he soon entered into the spirit of the writer, and forgot his embarrassment; when looking into Emma's eyes, how was surprised, instead of the glow of sympathetic feeling he expected to meet, to see her head bent on her hand, evident displeasure on her brow, and a tear trickling slowly down her cheek.

Charles was a sensible young man; I wish there were more of them—and he reflected a moment before he said, "Emma, my love, get your bonnet and cloak on, and walk with me, if you please." Emma looked as if she would like to pout a little longer, but Charles said "come," with such a serious gravity, that Emma thought proper to accede, and nothing doubting but that it was to purchase the carpet, took his arm with a smile of triumph. They crossed several streets in the direction of Brent's, until they at last stood before the door of a miserable tenement on a back street. "Where in the world are you taking me?" inquired Emma, shrinking back. Charles quietly led her forward, and lifting a hatch, around the grate of which were three small children hovering closer and closer, as the cold wind swept through the crevices in the decayed walls. An emaciated being, whose shrunk features, sparkling eye, and flushed cheek spoke of deadly consumption, lay on a wretched low bed, the slight covering of which barely sufficed to keep her from freezing, while a spectral babe, whose black eyes looked unnaturally large from its extreme thinness, was vainly endeavoring to draw sustenance from the dying mother.

"How are you Mrs. Wright?" quietly inquired Charles. The woman feebly raised herself on her arm, "is that you, Mr. West? Oh how glad I am you are come—your mother?" "Has not been at home for a month, and the lady who promised her to look after you in her absence, only informed me to-day of your increased illness." "I have been very ill," she faintly replied, sinking back on her straw bed. Emma drew near, she arranged the pillow and the bed clothes over a feeble sufferer, but her heart was too full to speak—Charles observed it, and felt satisfied. "Is that beautiful girl your bride? I heard you were married." "Yes, and in my mother's absence she will see you do not suffer." Bless you, Charles West—bless you for a good son of a good mother; may your young wife deserve you—and that is wishing a good deal for her. You are very good to think of me," she said, looking at Emma, "and you are just married." Charles saw Emma could not speak and hurried her home, promised to send the poor woman coal that night. The moment they reached home, Emma burst into tears. "My dear Emma," said Charles soothingly, "I hope I have not given you too severe a shock. It is sometimes salutary to look on the miseries of others, that we may properly appreciate our own happiness. Here is a purse containing seventy-five dollars, you may spend it as you please."

It is unnecessary to say the "edious wilton" kept its place, but the shivering children of want, were taught to bless the name of Emma West, and it formed the last articulate murmur on the lips of the dying sufferer.

PRAYERS ANSWERED.

At the Conference of Churches lately held in Charles-town, one of the pastors stated that a young woman of his congregation, who was under serious impressions, when about to go to Boston in an omnibus, before she went, prayed to the Lord that no person might speak to her on the way, except on the subject of religion. Soon after she took her seat, a little child who was present, gave its mother much trouble by its fretfulness, which

occasioned a gentleman present to make the remark that "this mother's care of her fretful child reminded him of God's unceasing care of his wayward and disobedient children." "Do you think," said the young woman, "that God feels any such solicitude for us?" "Yes," said he, "I have no doubt of it," and he then proceeded to converse with her in a most faithful and affectionate manner; which conversation was the means of removing her doubts, and led her to give her heart to the Saviour.

One of the Delegates at the Conference from the Mariner's Church, addressed the meeting on the subject of Seamen, urging that more prayer should be offered for them. "I," said he, "am a son of the Ocean—fourteen years have I ploughed the deep, and all that time was living without hope and without God; but my mother's prayers in my behalf were unceasing—and God heard them—and I am now here a monument of the grace and mercy of God; and an evidence that prayer for the sailor can be heard and answered in heaven."

SECRET DEVOTION.

It is important that you have stated seasons for secret prayer. Without this, it will be exceedingly difficult, if not impossible, to be faithful in the discharge of the duty. In every pursuit of life, system is all important to insure success. Prayer must be a part of our business. Communion with God must be the essential duty of every day.

Set apart some portion of every day when you can withdraw a few moments, with the least difficulty, and perseveringly adhere to your resolution. This is a point which requires more decision than is generally supposed. But be decided. Determine that you will serve God, whatever else you neglect.

The cultivation of this devotion is the first great duty of life. Here must be laid the foundation of your christian character. Here must be found the source of all your efforts to do good and to get good. In the silence of the closet, as your soul communes with God, you will obtain almost supernatural strength to triumph over temptation and to go on your christian way rejoicing. Do you need arguments to satisfy you of the truth of these sentiments? Need I point your attention to the injunctions of the Bible; to the example of our Saviour; to the habits of the early Christians, and to the testimony of the eminently good of every age? This argument, direct and simple and conclusive as it is, is still unnecessary. The mind that sees not the propriety of secret prayer—that feels not the necessity of this confiding intercourse with its Maker, is beyond the influence of argument. There are some truths so palpable, that they need only to be stated that they may be felt.

Are you anxious for the salvation of your soul, seeking peace and finding none? Frequent your closet. In secret prayer, lay before God all your sorrows and all your desires. There surrender to God your heart, trusting in the atoning sacrifice of his Son, for the pardon of your sins, and you will assuredly find peace. He who has said ask and ye shall receive, will lend an attentive ear to your prayer, and will accept the offering of a penitent heart. It is in the closet that you must commence your journey toward heaven; and it is in the closet, that you must daily obtain strength to encounter the trials and temptations of the way.

Abbot's Path of Peace.

THE LAST JOURNEY.

Micoud, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Rosetta says: "The procession we saw pass, stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the door of their friend to bid them a last farewell, and before those

of their enemies to effect a reconciliation before they parted forever."

Slowly with measured tread,
Onward we bear the dead
To his long home;
Short grows the homeward road,
On with your mortal load,
Oh, death! we come.

Yet, yet—ah! hasten not,
Past each remembered spot,
Where he had been;
Where late he walked in glee,
Where from henceforth to be
Never more seen.

Yet, yet—ah! slowly move—
Bear not the form we love
Fast from our sight;
Let the air breathe on him,
And the sun beam on him
Last looks of light.

Rest; set ye down the bier,
One he loved dwelleth here—
Let the dead lie
A moment that door beside,
Wont to fly open wide
Ere he drew nigh.

Hearken! he speaketh yet—
"O friend! wilt thou forget,
(Friend more than brother,)
How hand in hand we've gone,
Heart with heart linked in one,
All to each other.

"O friend! I go from thee,
Where the worm feasteth free
Darkly to dwell.
Giv'st thou no parting kiss?
Friend, is it come to this?
O friend! farewell!"

Uplift your load again!
Take up the mourning strain;
Pour the deep wail!
Lo, the expected one
To his place passeth on—
Grave! bid him hail!

Yet, yet—ah! slowly move;
Bear not the form we love
Far from our sight—
Let the air breathe on him,
And the sun beam on him
Last looks of light.

Here dwells his mortal foe,
Lay the departed low,
Even at his gate!
Will the dead speak again,
Uttering proud boasts and vain,
Last words of hate?

Lo! the closed lips unclose—
List, list! what sounds are those,
Plaintive and low?
"Oh, thou mine enemy!
Come forth and look on me
Ere hence I go.

"Curse not the foeman now,—
Mark, on his pallid brow,
Whose seal is set!
Pardoning I passed away—
Then wage not war with clay;
Pardon—forget."

Now his last labor's done!
Now, now the goal is won!

Oh, grave! we come!
Seal up this precious dust—
Lord of the good and just,
Take the soul home!

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 27, 1837.

We give this week an abstract of the 21st report of the American Bible Society at the late anniversary, having given that of the Seamen's Friend, Am. Temperance Union, Am. Home Miss. and the Am. Tract Society last week. We propose to continue two or three reports of the various societies each week, until we have given an abstract of them all. We think our readers will prefer this course, rather than having them all given at once. They are living subjects, in which every friend of the Redeemer's kingdom must feel more or less interest, and a new impulse is given by every meeting of the Society. These subjects are to rise and progress until the day of millennial glory, and should therefore be kept steadily before the Christian community.

We also continue an abstract of the report of the American Tract Society as we intimated last week. We are encouraged to give a more full report of the doings of this society than of some others, from our convictions that it is as well if not better calculated than any other, to promote the interests of the Redeemer's kingdom. Here is a field in which all Christians may labor to great advantage. Here, if any where, do they realise the fulfillment of that blessed promise, "He that watereth shall himself be watered." Here, every virtue is brought into lively exercise. Here, the Christian is introduced into all the varied conditions of life. Here he learns the wants and woes of all classes of his fellow men. Here he can exercise all the benevolence that his condition in life will allow him to put forth in behalf of the souls and bodies of the dying multitude around him. And now fellow christians, one and all, will you look at the field of the Tract distribution, and tell me upon what efforts of private Christians God has set his seal of approbation more signally? Look, for your encouragement, at the result of the labors of this society, and of private Christians, such as Harlan Page and of a multitude of others less conspicuous, and be constrained to go and do likewise. Then shall the righteousness of the church go forth as brightness, and the salvation thereof as a lamp that burneth.

We insert below an extract of a letter from New Orleans, which glances at the moral condition of that wicked city, and shows to what source the better part of the citizens look for reform. Every Christian who looks at the moral influence of that city upon the great Western Valley, must feel a deep solicitude that this reform should immediately take place, and we hope their prayers will ascend to God for its speedy accomplishment.

"I could fill a sheet were I to commence on the moral and religious state of this community; but at present I have neither time or inclination. It is, in a word, a heterogeneous mass. At present the hope is, that in the course of a few years the sons of America, or more strictly speaking, the sons of these United States, will out

number the original occupiers of the city, and be enabled to make such laws as will, with the moral sense they may possess, be better adapted to support good order and the safety of its inhabitants by night, as well as by day. The Protestant churches here seem to be well attended on the Sabbath, and a different order of things will reign here in the course of a few years—but a reformation will be more slow in a community where it is the sole business of the people to make money or spend it. There are but few in this place who do not aim *directly* at one or the other of these objects. I remain as ever,

Yours, &c."

EVERY SABBATH DESECRATED.

The Presidents of the Banks at New Orleans, have resolved that a statement of their operations shall be submitted to a meeting of the Presidents, 'to assemble every Sunday morning, at 9 o'clock, at the Union Bank of Louisiana, to devise proper modes of action for the Banks, and more fully to show their respective situations.'

The god of this world will not allow his votaries any rest. What a tyrant is Mammon! What slaves are his subjects! How degrading to the nobler faculties of the soul to be compelled to think of nothing but filthy lucre, from week to week, and from year to year! From such a profanation of the Sabbath it is questionable whether even temporal relief or advantage can be secured. And it is as certain as that God lives, who has said 'remember the Sabbath day to keep it holy'—that he will not hold guiltless the community from which the sanction is received to violate the time which is consecrated to his service. These remarks are more generally applicable than we wish they were.—*Charleston Obs.*

The Portland Journal of Reform merged in the Portland Transcript.—In the last number of the Reform which closes the 6th volume, we find a valediction of the Editor, Mr. D. E. Coleworth, by which it appears that he is closing his labors in that capacity, and that in his faithfulness in rebuking the profane, the gambler, the intemperate, and licentious, he has encountered much opposition, and in one or two cases received brutal treatment. In his valediction, he says with much truth:—"We have spared neither friend nor foe, young nor old, rich nor poor, saint nor sinner, the humble nor the elevated;—and the satisfaction we enjoy from such a course, now we are retiring from our labors, is unbounded. No one can reproach us for unfaithfulness."

We have made several valuable extracts at different times from this paper, and are sorry to have it discontinued.

The convention called by the Committee appointed by the minority of the General Assembly of the Presbyterian church of 1836, met at Philadelphia on the 11th inst., and was temporarily organized by the appointment of Rev. James Blythe, D. D., as chairman, and Rev. T. D. Baird, clerk.

The following notice of the convention we extract from the Presbyterian, which contains a full report of its proceedings but for the want of room we are unable to notice them.

We present to our readers an extended report of the proceedings of the Convention until the time of the meeting of the Assembly. After our roll had been printed several additional members arrived, making in all one

hundred and twenty three delegates, about forty more than attended the Convention in 1835 in Pittsburgh. The debates were animated, the spirit displayed was generally kind, and the votes were remarkably unanimous. It was manifest to all that the spirit of reform was on the alert, and that the orthodox were more fully awake to the true state of the Church than at any preceding period. The principal and material resolutions adopted during the sessions, we have placed together, that they may be seen at one view. The Convention will continue in session, that they may be prepared to act in any emergency."

In the above extract, the reader will observe the expression, that "the spirit displayed was generally kind." From this acknowledgment, and the following extracts from the Philadelphia Observer, it will be seen that a spirit existed in this professedly Christian body of ministers and delegates truly deplorable—one that will fill every heart that is guided by the spirit of Jesus, with deep regret. When will ministers learn to be kindly affectioned one to another, and exercise that charity (where they they do not think alike on minor points,) that suffereth long and is kind.

"The Rev. Mr. Musgrave disclosed with great apparent satisfaction a *private* conversation, held with Dr. Beecher, at Pittsburgh, last May. True he did not name Dr. Beecher. He wished not to meet the direct responsibility of naming the venerable father whose confidence he was about to betray. With great seeming bitterness he so related and interlarded the matter, as to convince all that he meant Dr. Beecher, and to persuade some that Dr. Beecher was a heartless hypocrite.

Dr. Blythe in alluding to the new school party, said he knew "the Captain of the Piratical ship," (meaning Dr. Peters.) He in another place represented Dr. Peters as a lion, about to devour the carcass of Presbyterianism. Dr. Junkin said, Dr. Blythe had slandered a noble beast. He could trust himself to the lion, but he would not "trust himself to such animals as he saw at Pittsburgh last spring." How delightful to have this spirit become universal in the Presbyterian church.

Last week Dr. Junkin moved that the members of the Convention should not enter the Assembly, unless the Western Reserve Synod was excluded without trial. On Monday he read a long paper, disclosing a variety of tricks, by which New School men could be so far excluded from the present Assembly as to give the Seceder men a majority.

He proposed that the Stated Clerk, Dr. McDowell, should not be allowed to report on Commissions. That the Moderator of last year, an Old School man, should assume this office, and begin with the oldest Presbyteries, so that the New School men should not have the head of the roll. He proposed that no Committee on Commissions should be appointed, but that all doubtful cases should be suspended, to give the Old School an opportunity to carry their measures.

Mr. Breckenridge, of Baltimore, stoutly opposed Dr. Junkin, and contended that such measures were improper.

For the Intelligencer.

DID THE OLD TESTAMENT SAINTS POSSESS THE DOCTRINE OF A FUTURE STATE?

The comparative fewness of the passages in the Old Testament which convey any allusion to a state of existence beyond the present world, has led some to deny that there are any intimations of the kind, and to adopt the opinion that no such belief was entertained. But such a conclusion is altogether hasty and superficial. For

upon a careful consideration of the evidence in the case, it may be most clearly ascertained that the doctrine in question was not only understood, but also exerted a great practical influence. For even if the early records of inspiration had been entirely silent on the subject and no direct communication of this truth had been made to Adam or his descendants, yet it is hardly to be supposed that intelligent minds could overlook the evidence furnished by their own constitution and the indications of Providence, that the soul is immortal, and especially when possessed of the true knowledge of the Creator and permitted to draw their conclusions from the nature of his character and government.

Could they believe that the soul which was formed in his image, possessed of powers assimilated to those of its Maker, was created to enjoy only a brief existence here and then with all its noble aspirations to be quenched forever? What a gloomy prospect to the mind burning with such irrepressible desires for existence, and such an eager thirst for knowledge. How dishonorable the thought to the benevolent Creator that he should have waked into being such noble powers, and planted with in us such quenchless desires, only to blast them in annihilation. When on the other hand they contemplated the dealings of providence, and observed that although in general, temporal blessings crowned the lot of the righteous, yet a larger share of worldly prosperity and a more undisturbed enjoyment of worldly good was often allotted to the wicked, when they perceived how often vice was triumphant over virtue—how often oppression and violence were sated with the spoils they coveted, while suffering innocence was trampled in the dust, and reflected that all this took place under the government of a righteous God, whose justice even here shone out from the cloud which enveloped and burst with vengeance on the head of the wicked, they surely could not doubt that a scene of retribution was hereafter to be disclosed in which that justice would be amply vindicated. Such views and feelings which every thing within and around them would serve to impress on their minds, even the few intimations of another state of existence contained in the early Scriptures would be quite sufficient to confirm. The first hint which is there given of the continued existence of departed spirits, is found in the brief translation of Enoch: "And Enoch walked with God, and was not, for God took him." Here it is plainly intimated, that he was removed from the present world without the intervention of death, in token of God's peculiar favor. The idea conveyed in this simple statement is clearly none other than that he was transferred to the more immediate presence and enjoyment of God, and could not fail to produce the impression that this was not the only world where the children of God might be the objects of his favor. The account of the translation of Elijah at a considerably later period, furnishes ground for a similar conclusion. But previous to this, and in the early part of the sacred narrative, we find this truth suggested in the expressions concerning the death of Abraham, Isaac, and Jacob, that they were "gathered to their people," affording us, we believe, no room to suppose a mere reference to the entombment of their bodies among those of their ancestors, inasmuch as Abraham, at the

command of God, had left his native country and dwelt with Isaac and Jacob in a strange land. We are persuaded there is allusion here to a state of conscious existence after death, in which their spirits would mingle in the society of those who had gone before them. This is also confirmed by the declaration of Jacob, "For I will go down into the grave (or the under world, as it is in the original) unto my son mourning." Joseph had been, as he supposed, torn in pieces by wild beasts, and his body was not laid in the grave. How then could he suppose that he should go to his son unless there was another state of existence, in which departed spirits might hold intercourse with each other. Again, the Psalms furnish us with no obscure intimation of the future happiness of the righteous. "The upright shall behold his face." "I shall be satisfied, when I awake with thy likeness." "In thy presence is fullness of joy; at thy right hand are pleasures forevermore." "Thou shalt guide me with thy council, and afterwards receive me to glory." Many other passages from different parts of the Old Testament speak a language equally plain, and indeed when we look at those "exceeding great and precious promises" which abound therein, and contemplate their richness and fullness, we cannot for a moment believe that they were intended to be confined to the present narrow sphere of existence. As the books of the Scripture were increased, and the time of the Messiah drew near, greater light was thrown on the obscurity which enveloped the future world. The doctrines of the resurrection and of the general judgment were most unequivocally developed in the later writings. Distinct assurance was given by Solomon that God would bring every work into judgment, and a clear intimation of the resurrection, both of the just and unjust, was presented in that striking passage in David, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." With this view of the subject we can entertain no doubt that the glorious truth of an existence beyond the grave, was with different degrees of clearness apprehended by the saints of old, and that from it they derived that support which enabled them to endure the afflictions and trials which fell to their lot. But in a matter of such interest and importance, we are not left to rely even on the strongest probabilities. We are expressly assured in the New Testament that the faith of God's ancient people rested on this very basis, that they felt themselves to be strangers and pilgrims on the earth, and looked forward to a heavenly inheritance.

Thus we perceive that the same glorious expectation of immortal blessedness which since the time of our Saviour, has sustained the hopes and inspired the zeal of the children of God, animated the bosoms of his ancient people. But yet this truth was much more feebly manifested to them than to us. They beheld it as through a glass darkly, while upon us it shines with all the effulgence of unclouded lustre. Their faint conceptions of it were nothing compared with the bright anticipations which we enjoy, and for which we shall ever be indebted to him who is said emphatically to have brought life and immortality to light through the Gospel.

Our readers will probably recollect the following communication from Clarkson, which appeared in our paper of the 8th ult. addressed to Miss Sarah M. and Angelina E. Grimke, yet we insert it again at the head of their reply which we publish to-day, that their connection may be more readily perceived.

LADIES.—In your reply to Clarkson, in the *Intelligencer* of the 11th ult. article 2d, you make the following assertion:

"Slave traders in the District of Columbia, by the payment of \$400 a piece, are licensed by Congress to buy and sell American citizens, and this price of blood is thrown into the coffers of the nation."

This paragraph was copied without the writers' names and sent to a gentleman in Washington, who put it into the hands of Judge Cranch, chief judge of the District, with the request that he would inform whether the statement is true.

The following is the answer of the Judge, word for word:—

"It is *not* true that Slave traders, in the District of Columbia, are licensed by Congress, upon payment of \$400 a piece, or on the payment of any money whatever, to buy and sell American citizens, or even slaves. There is no 'price of blood' thrown into the coffers of the nation. I cannot imagine what the writer alludes to."

CLARKSON.

For the Intelligencer.

REPLY TO CLARKSON.

Slavery and the Slave Trade in the District of Columbia authorized by Congress.

We are glad of the opportunity afforded by the inquiry made of Judge Cranch and his reply, to lay more fully before our correspondent, the way in which "Slave traders in the District of Columbia, by the payment of \$400 a piece, are licensed by Congress to buy and sell American citizens." We presume the Judge will admit the undisputed axiom, that 'what a man does by his agent he does by himself.' We feel the more surprised at his denying the statement that was made, because in the discharge of his professional duties, he must so frequently be constrained to admit the above mentioned maxim. Would not Judge Cranch pass sentence of death as legally on the man who furnished the assassin with the dagger and pointed out the victim devoted to destruction, as he would on the one who dyed the weapon in a brother's blood? We feel surprised, because we recognize in Judge Cranch the gentleman who, in 1827, affixed his name to a petition to Congress, signed by eleven hundred of the most respectable citizens of the District, praying for the abolition of the slave trade, and the gradual abolition of slavery, in the District. The following extract is copied from the petition. "A colored man last summer, who stated that he was entitled to freedom, was taken up as a runaway slave, and lodged within the jail of Washington City. He was advertised, but no one appearing to claim him, he was according to law put up at public auction for payment of his jail fees, and sold as a slave for life! He was purchased by a slave trader, who was not required to give security for his remaining in the District, and he was soon after shipped from Alexandria for one of the Southern states. Thus was a human being sold into perpetual bondage, at the Capital of the freest government on earth, without even a pretence of trial, or the allegation of a crime." In

signing this petition, Judge Cranch virtually admitted that the law-making power was vested in Congress. If she has power to abolish the slave trade and slavery in the District, then it must be by her authority that the one is carried on and the other continued. Does the Chief Judge of the District of Columbia formerly declare that "it is not true that slave traders are licensed by Congress upon payment of \$400 a piece, or on the payment of any sum of money whatever to buy and sell American citizens," because the license is not issued in the name of that august body?

Permit us now to assign our reasons for the statement which we made. We ask thy indulgence while we recur to the cession of the District of Columbia to the United States. On the 23d of December, 1788, Maryland passed an act "to cede to the Congress of the United States any district in this state, not exceeding ten miles square, which Congress may fix upon and accept for the Seat of Government of the United States." On the 3d of December, 1789, Virginia did the same in these words: "And the same is hereby forever ceded and relinquished to the Congress and Government of the United States, in full and absolute right and exclusive jurisdiction, as well of soil as of persons residing or to reside thereon, pursuant to the tenor and effect of the eighth section of the first article of the Constitution of the Government of the United States." This section gives to Congress power to exercise *exclusive legislation* in all cases whatsoever over such district as may, by cession of particular states, and the acceptance of Congress, become the Seat of the Government of the United States. On the 16th of July, 1790, Congress accepted the cession. It is manifest that Virginia and Maryland ceded this territory to Congress under the expectation that their jurisdiction over it would be entirely lost, except with the reservation made by the first named state touching the soil, a reservation which itself proves that in all other respects it should be subject to the exclusive jurisdiction of Congress. And Congress by the 8th section of the first article cited above, bound herself to receive the cession on no other terms. Hence when she accepted the ten miles square, offered by Maryland and Virginia for the Seat of Government of the United States, she became legally invested with power to rescind and enact laws, and bound to watch over the interests of all the inhabitants of the Capital of our Republic.

Let us now turn to that page of her history. Did she nobly unbind the fetters from the thousand suppliant captives thus cast at her feet? No, she stooped to the spirit of slavery, and to her everlasting shame, decreed that the slavery codes of Maryland and Virginia, written as they are in blood, should remain in force, "UNTIL Congress shall otherwise by law provide." American statesmen, fresh from the field of battle, their swords yet reeking with the blood of those who demanded a little of their gold—statesmen whose motto had been "Liberty or death," sat down to repose themselves after the conflict for freedom was over, and deliberately forged handcuffs and chains to keep in bondage innocent, native American citizens—"a bondage one hour of which is fraught with more misery than ages of that which they

rose in rebellion to oppose." (Jefferson's Correspondence.)

In 1802, Congress passed an act "to incorporate the city of Washington in the District of Columbia." Several other acts were passed of similar import, the last, May 15th, 1820, which superseded all preceding acts, and by which it was enacted, section 2d, "That the inhabitants of the city of Washington shall continue to be a body politic and corporate." These acts clearly prove that Congress not only does possess the power of legislation in the District, but that she exercised it, and invested the city of Washington with all her powers, as a "body politic and corporate." Section 9th. "That the Corporation aforesaid shall have full power and authority to lay and collect taxes." Section 8th. "To establish, erect and watch, workhouses, houses of correction, penitentiary and other public buildings, and to lay and collect taxes for the expenses thereof;" "to prescribe the terms and conditions upon which free negroes and mulattoes may reside in the city." In this last clause, Congress gives to the city of Washington power to disfranchise all her free colored citizens. The same section proceeds—"to punish corporeally any colored servant, or SLAVE, for a breach of any of their laws and ordinances." Thus acknowledging herself as the law-making power, with respect to the slaves in the city of Washington.

The City Corporation, under the authority of Congress, proceeded to lay taxes on the slaves of residents. "Be it enacted, that there shall be paid—annually—the following tax on slaves, the property of residents of the city of Washington, by his or her owner, viz. on male slaves between the age of fifteen and forty five years, two dollars; and on female slaves, between the age of fifteen and forty five years, the sum of one dollar."—City Laws, p. 83. Feb. 29, 1816.

They also exercised the power given them by Congress, Section 7th, "to provide for licensing." July 28, 1831. "The Board of Aldermen and Board of Common Council of the City of Washington," passed an act entitled, "An act to provide a revenue for the Canal Fund," by which it was enacted, "That from and after the 1st day of August next, it shall not be lawful for any person or persons" "to trade or traffic in slaves within the limits of this corporation without first obtaining a license therefor." "For a license to trade or traffic in slaves for profit, whether as agent or otherwise, four hundred dollars." "And every person who shall sell or barter, &c. without first obtaining a license therefor shall forfeit or pay for each and every offence a sum not less than twenty nor more than fifty dollars." And "the Register shall deposite all monies received from taxes imposed by this act to the credit of the Canal Fund."—City Laws, p. 49.

Again, Dec. 5, 1804. "Impressed," as they say, "with the inseparable connection between the education of youth and pure morals," "and with the high necessity of establishing at the seat of the General Government proper seminaries," that the poor may enjoy the advantages of learning as well as the rich, the City Council of Washington decreed "That so much of the nett proceeds of taxes laid or to be laid on slaves, dogs, on licenses for carriages, &c. be appropriated as the trustees may decide to be necessary for the education of the poor

of the city." This is done by virtue of the power granted by Congress "to provide for the establishment and superintendence of public schools and to endow the same!!" And in this act MEN and dogs are classed together.

October 19, 1818, an act was passed granting certain fees to the police Constables in addition to their regular compensation. "For each slave publicly whipped by them, &c. fifty cents." All these acts have been passed in consequence of the power vested by Congress in the Corporation of the city of Washington, and we put it to Judge Cranch's candor, whether licenses have not actually been granted to slave traders, and whether, that being the case, they are not virtually the agents of our National Legislature, and are not authorized to buy and sell American citizens.

We proceed now to the second assertion, "There is no 'price of blood' thrown into the coffers of the nation." In May, 1826, Congress passed an act to provide for erecting a Penitentiary in the District of Columbia, and for other purposes; and she appropriated the sum of forty thousand dollars to defray the expense of erecting the said building, and further, "That it shall be the duty of said Commissioner of the public buildings to cause the present Jail in the city of Washington to be so altered and repaired as to make it a suitable, convenient, healthy and comfortable prison for the use of the city and county of Washington, for the making and finishing of which repairs the sum of five thousand dollars is hereby appropriated out of any money in the Treasury, not otherwise appropriated." Section 2d, of an act entitled, An act to provide for erecting a Penitentiary, &c.

Let us now inquire how these United States' prisoners are used. We copy from the preamble to a resolution for the gradual abolition of slavery in the District, offered by Mr. Miner of Pennsylvania in the House of Representatives of the United States in 1827.

"Slave dealers, gaining confidence from impunity, have made the seat of the Federal Government their head quarters for carrying on the domestic slave trade.

"The public prisons have been extensively used (perverted from the purposes for which they were erected,) for carrying on the domestic slave trade.

"Officers of the Federal Government have been employed, and derive emoluments from carrying on the domestic slave trade.

"Private and secret prisons exist in the District for carrying on the traffic in human beings."

In a speech in support of his resolution Mr. Miner stated the following facts, ascertained from papers furnished by the keeper of the jail in Washington. "More than 450 persons had been confined in the public prison, a prison under the control of Congress and regulated by its laws, for sale in the process of the slave trade." During the same period of time nearly three hundred other persons of color were confined there, under the suspicion, real or pretended, of being runaway slaves. Senator Moore of Alabama stated in the Senate of the United States, as among his reasons why the petition of the Abolitionists, ought not to be entertained, that himself and his colleague had bought slaves for their plantations from the slave factories and human shambles of the District

of Columbia.—See Congressional proceedings in the National Intelligencer for the early part of 1836.

Now we would inquire, who legalizes this traffic in the persons of men? Is it not Congress? Has she not given her sanction to the detestable commerce? Does she not sit by, year after year, and behold coffles of slaves driven through the streets? Does she not sit within hearing of the clanking of chains, bound by her own hands around the image of that God whom, in utter mockery, she daily petitions to bless her counsels? Does she not delight her ear with the music of the Auctioneer's hammer and the wailings of agony, which interlude her loud vociferations for liberty, as the husband and wife, the parent and child, look for the last time on the faces they love? And is no "price of blood" thrown into the coffers of the nation? *Somebody* receives the jail fees—*somebody* legalized the commerce in slaves. And if Congress is not the body primarily responsible, where is the responsibility lodged?

To whom did the Grand Jury, in session at Alexandria in 1802, look for redress when they made a presentment of the slave trade carried on in the District. They said: "We consider it a grievance that citizens from distant parts of the United States should be permitted to come within the District, and pursue a traffic fraught with so much misery to a class of beings entitled to our protection by the laws of justice and humanity; and that the interposition of civil authority cannot be had to prevent parents from being wrested from their offspring, and children from their parents, without respect to the ties of nature. We consider those grievances demanding legislative redress; especially the practice of making sale of black people, who are by the will of their masters designed to be free at the expiration of a term of years, who are sold and frequently taken to distant parts, where they have not the power to avail themselves of that portion of liberty which was designed for their enjoyment." They knew, and we know, that in Congress alone is vested the power to legislate for the District of Columbia, and whether she does it mediately or immediately she is responsible for all the laws enacted there.

In 1816 Judge Morrel delivered a charge to the Grand Jury of Washington, in which he said, that "*the frequency with which the streets of the city had been crowded with manacled captives, sometimes even on the Sabbath, could not fail to shock the feelings of all humane persons, that it was repugnant to the spirit of our political institutions and the rights of man, and he believed was calculated to impair the public morals, by familiarizing scenes of cruelty to the minds of youth.*"

In view of these startling facts, is not the attempt to shield our National Legislature from the charge of legalizing and profiting by the trade in slaves and souls of men perfectly futile? The American Congress stands before the Christian, and heathen world too, as the parent, patron, and champion of slavery. Recent events have clearly proved that she is determined to stifle, if possible, the cries of mercy pleading for the dumb. The plague spot of blood is on the sun of our republic, and if it be not quickly removed, the stars of our Union which revolve around it, will speedily be quenched in night.

SARAH M. GRINKE,
ANGELINA E. GRINKE.

DIED, in Saybrook, on the 2d inst., Mary A., youngest daughter of Mr. Jere. and Mrs. Chloe Denison, aged 11 years. "Out of the mouth of babes thou hast perfected praise." This was eminently true in the case of Mary. She was amiable in her disposition, modest and pleasant in her manners, and much esteemed by her relatives and acquaintances generally. Being early taught by her parents that true piety was indispensably necessary to her happiness in this life, and particularly for that which is to come, she was often thoughtful and deeply serious. Though but a child, she was not too young to sin; this she often felt and realized. She was one of the first of an interesting class of Sabbath School children, who were hopefully converted, during the extensive revival in S., last winter.

Her change of heart effected a corresponding change in her life, apparent and marked by all. Not like many of her age, did she soon return to her youthful sports and worldly amusements, but she seemed to be more and more assimilated to the character of Christ, and ripening fast for heaven. Having thus early dedicated herself to God, she promised fair to be a bright and shining light in the Christian world. But a just and wise Providence had otherwise designed. She was suddenly torn from the bosom of her friends, and as we hope and believe, to become one of that number which are continually employed in the song of redeeming grace and dying love in heaven. She was perfectly sensible to her last moments, of all that transpired around her. While dying she expressed a strong desire to go and be with Jesus—perfectly willing, she said, to leave her friends, whom she fondly loved, if it was her Father's will. Entirely weaned from the world, and her spirit panting for heaven—she sweetly fell asleep in Jesus.

"Night dews fall not more gently to the ground"

In the death of Mary, God has been pleased to give another proof of his faithfulness in hearing the prayers and rewarding the efforts of Sabbath School teachers. How delightful the thought, that a deathless spirit, thro' their means, has been introduced into the circle of the redeemed, and is now singing the songs of heaven. We are forcibly reminded by the death of this loved one, cut off at the early age of eleven years, that our life is even as a vapor, that appeareth for a little while and then vanisheth away. Although she is gone, yet she lives. Her memory is embalmed in the affection of a large circle of friends and Sabbath School children. She will long live in the memory of her little mates, who so frequently used to meet for prayer and praise. They will remember her exemplary life and happy and peaceful death. May that little group live as Mary lived, and die as she died; and one day, with her walk the chrysal streets of the New Jerusalem, with palms of victory in their hands—singing, hallelujah to the lamb. Her friends sensibly feel the loss they have sustained, but they grieve not as those who have no hope.

"The angel of the covenant
Was come, and faithful to his promise, stood
Prepared to walk with her through death's dark vale,
And now her eyes grew bright, and brighter still,
Too bright for us to look upon, suffused
With many tears, and closed without a cloud.
They set as sets the morning star, which goes
Not down behind the darkened west, nor hides

Obscured among the tempests of the sky,
But melts away into the light of heaven."

C. B. S

Thoughts suggested by viewing the remains of **MARY A. DENISON**, who died at the age of 11 years. She was beautiful in person, of a sweet temper, and a lovely Christian.

I gazed upon that beauteous brow
Of marble—cold and fair,
The silken lash lay folded now,
In dreamless, peaceful sleep—and thou,
Sweet bud of promise, where?
Ah! where no ill can reach thee more,
Brief voyage was thine to Canaan's shore.

O why, I thought, shouldst thou so soon
Be riven from earth, and die—
One whom 'twas joy to look upon,
Whose morn foretold a brighter noon;—
Yet thou art not—and why?
As thus I asked, a voice replied,
('Twas His who blessed her, ere she died.)

"I've marked this little lamb," said he,
"Its gentle, slender form,
It ill could bear in blight to be,
Or bide the woe which earth must see,
And thus I take it home to me,
To house it from the storm;
In yonder world 'twould find no rest,
But here, with me, supremely blest."

The grave could nought of darkness show,
To one so pure and fair—
"I love the Saviour—wish to go,
Can part with all I love below,
To dwell with Jesus there."
Perhaps her infant eye could trace,
The glories of that happy place.

But ah! for one who called her—"mine,"
Her heart is lonely now;
Quenched is the ray that used to shine,
And warm and bless and light the shrine,
And round with fond endearment twine;
Oh what can cheer her now?
"The faith that whispers, 'all is well,'
Can light her way with us to dwell."

That father*—little does he deem,
While tossed on ocean's wave,
That she who fills his nightly dream,
And guides his prow, like beacon beam,
And crowds his sail across the stream,—
Is tenant of a grave.

God grant thee grace to bear the blow,
That lays thy fond ambition low.

Soon will this troubled voyage of life
Be passed away—

And all the ties with which 'tis rife,
Of parent, children, husband, wife,—
O where are they?

Poor mourners—may the bud that's riven
From parent stem—unite in heaven.

S. J. H.

* Capt. Denison—absent at sea.

At Milford, May 8, Miss Cornelia Stow, aged 39, daughter of Mr. John Stow. In the death of Miss Stow her friends have experienced a great loss. Few have been more useful, more beloved or respected in life, or more lamented in death. Her life was a bright example of Christian excellence, and her death was peaceful and happy. It was her supreme desire to glorify

God by her *dying behavior*. She had a "desire to depart and be with Christ, which is far better" than life. Called away in the midst of her days and usefulness, her death is not only a loss to her particular friends, but to the church of Christ, to the community, and to every benevolent institution of the day, to all of which she applied a steady hand and devoted a liberal share of her means, her heart and her prayers. "Precious in the sight of the Lord is the death of his saints."

NEW ENGLAND COLLEGES.

The Quarterly Register for May contains a valuable tabular view of the Colleges in New England, from which we have prepared the following:

Colleges.	Seniors.	Juniors.	Soph.	Freshmen.	Total.
Harvard,	47	67	72	47	233
Yale,	98	74	116	123	411
Brown,	41	45	60	43	189
Dartmouth,	35	47	66	63	211
Williams,	20	33	40	26	119
Bowdoin,	28	46	37	28	139
Amherst,	60	50	73	76	259
Vermont,	23	24	28	20	95
Waterville,	13	19	27	28	87
Middlebury,	28	51	51	37	167
Wesleyan,	20	28	38	34	120
Washington,	13	15	16	11	54
Totals,	425	499	624	536	2,084

The following shows the number from each state in New England, and the proportion to the population:

Maine,	has 194 students—1 to 2,061 inhabitants.
N. Hampshire,	" 190 " " 1,407 "
Vermont,	" 264 " " 1,102 "
Massachusetts,	" 618 " " 960 "
R. Island,	" 55 " " 1,785 "
Connecticut,	" 269 " " 1,067 "
New England,	" 1,590 " " 1,402 "

There are in the New England Colleges from other States, 494 students,—255 of whom are from New York. How many New England students there are in other Colleges, we do not know.—*Vt. Chron.*

Plague at Tripoli.—The Portsmouth, (England.) Chronicle of April 3d, has the following:

We have letters and papers from Malta to the 11th ult. They represent the state of the plague at Tripoli, according to the last advices, to be unmitigated. It was difficult for want of official returns, to estimate the actual mortality, but it is believed to be not less than 100 daily, and the number of persons who have fallen victims to the disease from its commencement is stated to be upwards of 30,000—a great number considering the population of the Regency.

The National Gazette publishes the following extract of a letter dated at Constantinople, Feb. 18.

The plague has decreased after having ravaged Constantinople. It is said that upwards of one hundred thousand persons died of it the last summer and fall. An American, from Boston, latterly arrived here from Alexandria, Egypt, with a specific to prevent contagion, which he offered to the Sultan. His highness placed him in a hospital to prove its efficacy which he did.—The following from the Smyrna Gazette, will better explain it.

Mr. Brown does not pretend to cure the plague when a person has actually caught it, but only to furnish a

preventive against taking this terrible disorder by the use of his specific. But if this specific had no other immediate result but that of enabling medical men to attend upon those who have the disorder without danger to themselves, it would be an immense advantage, at which humanity would rejoice. For beyond all doubt, the greater part of those that die of the plague do so for want of attention and medical advice and attendance, which would afford an opportunity of relief and treatment for this dreadful disorder, as has happened with analogous disorders. Every body offers up vows that Mr. Brown may succeed in his experiment, in which the government of this country feels a very deep interest. He remained in the Hospital with ten persons who had the disorder, about ten days, during which time he slept in their beds, touched their sores, and attended them at the great risk of his life. I feel a deep interest in his success, which thus far promises well. As, however, the contagion had nearly subsided, I apprehend his Highness will not feel so much interested as he would have done two months ago.

IRELAND.—Between two and three hundred ministers of the Established Church have lately formed themselves into a sort of Home-Missionary Society, to carry the gospel, as far as in them lies, into all parts of Ireland. Their plan, considering the circumstances in which they are placed, is perhaps the best that could be devised. Having first established their circuits, and fixed the times and places for preaching, six of them start in rotation every second Monday morning for a fortnight's tour. Each one has his own separate appointments, for preaching twice every day during his absence. When they return, six more are ready to traverse some other part of the great field, to be succeeded in like manner by others of their brethren, and so on, from the beginning to the end of the year. A great deal of good, it is said, has already been accomplished by these gratuitous and self-denying labors.

THE REVIVAL SPIRIT.

In proportion as Christians are awakened to the reality of spiritual things, they become zealous for the honor of God; and when they look around them, and see his authority contemned, his mercy slighted, and the Saviour rejected, and the Holy Spirit grieved, their souls were moved with holy indignation. Thus felt Elijah, when Israel had slain the prophets of the Lord, and digged down his altars; and David was so deeply grieved when he beheld the transgressors, that his tears ran down like rivers. Jeremiah wept in secret places for the pride and iniquity of his people. This feeling is so pleasing to God, that, on one occasion, in the vision of the prophet, the angel was directed to "set a mark upon the men that sigh and cry for all the abominations that are done" in the land; and the avenging spirits were forbidden to come near any man upon whom was the mark. Accordingly we find that just in proportion as Christians are received, they manifest this spirit. They have clearer views of the great evil of sin, as committed against a God of infinite holiness and immeasurable love. Their emotions kindle as they behold the mass of immortal minds around them, debased with earth, grovelling after carnal delights; forgetful of the Being who upholds, sustains, and supplies them from day to day; and they weep as they think of the Saviour they love, so slighted, despised, and rejected. This fills their souls with agony, and they seek some secret place to weep, to humble themselves before God, and offer up their earnest supplications that He would appear to revive his work. Whenever this feeling begins to increase in the church, it is an indication that God is near.—*Boston Rec.*

Be not proud of riches but afraid of them, lest they be as silver bars to cross the way to heaven.

REVIVALS.

REVIVALS.—In our exchange papers, we observe notices of revivals in many of the churches: In the south parish of Granville, N. Y., the number of cases of hopeful conversion is stated to be about 60; 30 added to the church.—In Hartford, N. Y. more than 100 conversions.—In Richmond, Vt., 29 added to the church. It is stated that Auburn and West Bloomfield, N. Y., are blessed with a work of grace. In Mecca, O., more than 50 hopelessly converted. There is a revival in Wallingford Ohio—also in Webster, Mich., 50 conversions. In Warsaw, N. Y., 68 have been recently added to the Presbyterian church. In Sheldon, Java, Covington, and Orangeville, N. Y., the churches have also been refreshed. Rev. O. C. Thompson in a letter to the N. Y. Observer, describes an interesting season with which the church at St. Clair, Michigan, is blessed.—*Richmond Va. Tel.*

NEW YORK.—In the narrative on the state of religion during the last year, by the Third Presbytery of New York, they say:

During the last winter, twelve or fifteen of our churches have enjoyed sweet scenes of refreshing, and in some of them, the work of God has proceeded with majestic power. Many have been added to the churches, and many more are expected to unite as the fruits of this interesting revival. In contemplating its prominent features, the following particulars seem especially worthy of notice.

1. That this work of grace proceeded in connexion with special efforts on the part of Christians.
2. That these special efforts originated amidst uncommon union of feeling among the churches.
3. That the system of tract distribution was an instrument peculiarly honored both in its commencement and in its progress.
4. That these operations of grace were remarkably connected with the labors of pastors, in their own churches and under their own personal preaching and admonitions.
5. That they have produced a delightful state of union, and increased spiritually and efficiently among the churches. In whatever aspect, therefore, this revival is regarded, it certainly calls aloud for gratitude and praise.

A letter from the Rev. Alvan Ingersoll, pastor of the church in Brighton, Monroe country, gives the particulars of an interesting revival in that place.

ECCLESIASTICAL RECORD.

The **INSTALLATION** of the Rev. HENRY G. LUDLOW, —late of the Spring-street church, New York,—as Pastor of the Free Congregational Church in this city, will take place, with the leave of Divine Providence, on Wednesday, May 31st, at 2 o'clock, P. M.

INSTALLED, at Barre, May 10th, as Pastor of the Evangelical Congregational Church, Rev. Samuel A. Fay, recently of Northborough. Prayer by Rev. Mr. Lovell, of Phillipston; Sermon by Rev. Dr. Fay, of Charlestown.

ORDINATION.—On Wednesday, May 10, Mr. Winthrop Fifield was ordained and installed pastor of the Congregational Church in Epsom, N. H. Introductory prayer by Rev. J. Prentice, of Northwood; Sermon by Rev. Prof. Rood, of Gilmantown.

ORDAINED at Lunenburg, April 26th, Rev. Eli W. Harrington. Introductory Prayer by Rev. Mr. Bellows, of Walpole, N. H. Sermon by Rev. Mr. Jackson, of Andover, from Num. 18: 5.

ITEMS.

The Annual Meeting of the Massachusetts Convention of Congregational Ministers will be held in the New Court House, Court street, in the room occupied by the Supreme Court, on Wednesday, the 31st inst. at 3 o'clock P. M.

The Annual Sermon will be preached in Brattle street Meetinghouse, on Thursday, the 1st of June, at 11 o'clock A. M. by the Rev. Henry Ware, Jr. D. D.

G. W. BLAGDEN, Scribe.

The Annual Meeting of the various Benevolent Societies will be held in Boston, on the 29th, 30th, and 31st of May, and on the 1st of April.

Marion College.—We understand that two of the Professors in this institution, Rev. Mr. Agnew and Rev. Mr. Eberke, have resigned. Rev. Mr. M'Connell, the Professor of Mathematics, also sent in his resignation, but was prevailed upon to withdraw it.—*Alton Obs.*

Church at Chicago.—A letter from Chicago, Ill. informs us that a handsome Episcopal Church has recently been completed in the parish, of which the Rev. J. W. Hallam is rector. A sale of the pews has recently taken place, which produced from \$240 to \$560 each. From the proceeds of this sale the cost of the church will be realized.—*Epis. Rec.*

The Wisners.—At the late meeting of the St. Louis Presbytery, Rev. Mr. Wm. Wisner and Wm. C. Wisner, were dismissed from that body, to join the Cayuga Presbytery in this state.—*Buf. Spect.*

An example for other Colleges.—ALL the students in Union College, N. Y. have signed the pledge of total abstinence. They have, it is stated, addressed a circular to other Colleges, requesting co-operation in the work. The officers and students of no college in New England, will, it is hoped, disdain to follow so excellent an example.

GENERAL ASSEMBLY.—The General Assembly met in the Central Presbyterian Church in Philadelphia, on Thursday, May 18th, and was opened with a sermon by the Moderator of the last Assembly, the Rev. John Witherspoon, D. D. from 1 Cor. i. 10, 11.

In the afternoon the General Assembly met, and proceeded to the election of Moderator, when the Rev. D. Elliot, D. D. received 137 votes, and the Rev. Baxter Dickinson, (the New school candidate,) 106 votes; Old school majority 31.

The Rev. Horace S. Pratt, of Georgia was elected temporary Clerk by a majority of 30 votes.

The Rev. John M. Krebs of New York, was elected Permanent Clerk of the General Assembly by a majority of 41 votes over the Rev. George Duffield of Philadelphia.

If there should be no change in these relative forces, the reform of the church will be accomplished.

A Semi-annual meeting of the Association of the Western District of New Haven County will be held at the house of the Rev. Abraham Browne, in Oxford, on Tuesday, the 30th day of this month, at 11 o'clock, A. M.

LEONARD BACON, Register.

New Haven, 17 May, 1837.

MARRIED.

In this city, on the 17th inst., by the Rev. Dr. Fitch, Oliver P. Hubbard, Professor of Chemistry, &c. in Dartmouth College, to Faith Wadsworth, second daughter of Benjamin Silliman.

In this city, on Sunday evening, 21st inst. by the Rev. Mr. Bacon, Mr. Thomas P. Dickerman to Miss Sarah Parsons, all of this city.

In this city, by the Rev. Mr. Bacon, Mr. Rufus P. Bunce of Southington, to Miss Mary Ann Curvin.

In this city, on the 16th inst. by the Rev. Sawyer, Mr. David Gilbert to Miss Emily Bidwell.

On the 14th inst. in the Baptist Church, by the Rev. Mr. Neale, Mr. Thomas Goodwin, printer, to Miss Mariette S. Cooper, both of this city.

In New York, on the 12th inst. Mr. Ezra Stiles of North Haven, to Miss Mary G. Bristol, of Cheshire.

In Saybrook, on the 16th inst. Mr. David Spencer to Miss Emeline Chalker, both of Saybrook.

At Berlin, on the 1st inst. by the Rev. Mr. M'Donald, Mr. Abijah Hulbart to Miss Maria Wilcox, daughter of Col. Richard Wilcox.

In Warren, on the 10th inst. Mr. Simeon B. Chittenden, of this city, to Miss Mary Elizabeth, daughter of Sherman Hartwell, Esq. of the former place.

In Wilton, on the 17th inst. by the Rev. Mr. Merwin, Mr. James H. Smith, printer, of this city, to Miss Jane Middlebrook, of the former place.

In Brookfield, Mr. Nathan Burwell, of Southbury, to Miss Mary M. Wood, of Brookfield.

At Cornwall, Hon. Peter Bierce to Miss Eliza Carter, of East Lyme.

At Worcester, Mass. on the 4th inst. Mr. Edward W. Denny to Miss Elizabeth D. Stone, both parties being deaf and dumb, and formerly inmates of the Hartford Asylum for the deaf and dumb.

DIED.

In this city on the 11th inst. Mr. Leman Hall, aged 65 years.

At Glastenbury, on the 11th inst. Mr. James Andrus, aged 92.

In East Haven, on the 2d inst. Mr. James Farran, aged 42.

At Bethany, on the 10th inst. Mr. Nathan Beers, aged 75—a revolutionary pensioner, and a much esteemed citizen and neighbor.

In Milford, on the 30th ult. Harriet Loveland, daughter of Mr. Samuel Parsons, aged 4 years.

At Saybrook, on the 2d inst. Mary, daughter of Capt. J. O. Denison, aged 11.

In Madison, on the 7th inst. Henry Clay, son of Mr. Frederic S. Field, aged 1 year.

In Litchfield, South Farms, on the 5th inst. Gen. John Hubbard, aged 86.

In Washington, Ct. Mr. Sherman Frisbie, aged 41. He was instantly killed by the falling of a bank of earth under which he was digging.

In Cincinnati, Ohio, on the 5th inst. Mr. Daniel Hinsdale, late of the firm of J. & D. Hinsdale of Middletown, Conn.

In New York, on the 12th inst. of small pox, Mr. James Josseline, formerly of this city.

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NO. 1.

TERMS of the New
Intelligencer united.

To city subscribers,
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in all cases.

We send copies of
the paper to all who
express a wish to discontinue,
hoping that the new
paper will continue
to be for granted that
the paper, unless
by mail.

GENERAL ASSEMBLY

We gave in our last
the "Old School" paper
during the session of
the General Assembly
have presented to the
after abundant gene-
ral with the Presbytery
ence in the following

1. That God would
destroy the moral
that appears in the
to any wise moral
2. That election
of faith and obedience
3. That we have
Adam than with the
4. That infants
of sin as was
5. That infants
government of God
that their sufferings
the same principles
means to be consid-
6. That there is
that all the posterity
possessed of no
sin when they begin
sin does not in-
and a just exposure
no evidence in scrip-
ture, do need redem-
tion generated by the
7. That the do-
guilt of Adam's sin
no foundation in the
scripture.
8. That the sub-
stantially vicarious an-
d instructive on
9. That the im-
pendently of the